FREE SOCIETY

ENTERED AT SAN FRANCISCO POSTOFFICE AS SECOND-CLASS MATTER.

An Exponent of Anarchist-Communism: Holding that Equality of Opportunity alone Constitutes Liberty; that in the Absence of Monopoly Price and Competition Cannot Exist, and that Communism is an Inevitable Consequence.

VOL. VI. NO. 54 SAN FRANCISCO, CAL., SUNDAY, NOVEMBER 25, 1900. WHOLE NO. 294.

A MISER'S ADVICE.

If you'd attain a ripe old age,
Take my advice, says Russell Sage;
Don't lose no minute in the day;
And grab whatever comes your way.

Don't loaf and look for luck to come;
For luck is always on the bum.
Don't spend your cash for tony duds,
Nor try to ape the social bloods.

Don't spend a cent that you can save;
And watch for notes that you can shave.
Don't have no friends where dollars count;
For friends ain't worth no great amount,

Unless they're them that you can skin;
And then it's best to scoop 'em in.
Don't lose no chance to gobble stocks,
If they will bring you lots of rocks.

Don't waste no time with sentiment;
For that will never bring in rent.
Relations should be took and shot—
They always want what you have got.

Don't do the things that I have said;
And wealth will come before you're dead.
If you'd attain a ripe old age,
Take my advice says Russell Sage.

—Oom Cronje.

THE LATEST UNIVERSITY OUTRAGE.

Again has the muzzle been applied to free speech. Another American university has trailed its colors in the dust. Greedy and unscrupulous capitalism has won another bloodless victory. To the list of the besmirched colleges, any connection with which becomes henceforth a degradation, must be added that of Stanford University.

Whenever capitalism gives, it gives conditionally. Its donations are mere investments. It can well afford to share a part of its swag with those who will consent to become its mouthpieces. There is neither generosity nor self-sacrifice in the attempt to buy reputation by the bestowal of a portion of its superfluity on those who are expected in turn to sing its praises, and thus facilitate its task of fleecing others. The wolf would gladly share a few bones of already slain lambs with the watch dog, if its entrance to the flock could thereby be rendered more easy.

The founding of Stanford University was an act of calculated selfishness. Under the guise of higher education, scholars were to be bribed to lay down their own convictions, and toady to the whims, prejudices, and malign purposes of a greedy and vulgar old woman, and the clique of unscrupulous capitalists whom she represented. The slave virtues were to be inculcated; and a self-reliant manhood and womanhood to be discouraged. The plot involved in this bestowing "alms to be seen of men" was well contrived; and many fell into it. Leland Stanford, a huge thief, whose fortune was amassed by bleeding the public in the most unscrupulous manner, and Jane L. Stanford, who never lifted a finger to help a human being, except for purposes of ostentation, were and are lauded to the skies by a horde of sycophants and many simple-minded innocents. The public is easily gulled by the tricks of capitalism, which is most dangerous when pretending to be charitable. Well it were for us, if we could learn to "fear the Greeks, even when bearing gifts."

In the case of Stanford University, the mask is off at last. It is distinctly asserted that a man undertaking to teach in this kindergarten of capitalism must sell his manhood for a mess of pottage. Specifically, Edward A. Ross, professor of social science, has been dismissed on account of his public advocacy of free silver and municipal ownership of certain utilities, and his opposition to Oriental cheap labor. The soundness of his views, which were not particularly radical, is not the question. He simply exercised the rights of an ordinary citizen in stating the conclusions to which his studies had led him. This gave offence to "the Stanford woman"; and she forthwith demanded his dismissal. The servile obeisance accorded to her insolent outrage on free speech and common decency, places the entire management of Stanford University beneath contempt. Comment can add but little to the bare statement of fact.

Stanford University is no longer an institution of learning, in the true sense of the word. It is a school for unlearning all that pertains to true manhood and womanhood. It is a plaything of one of the most utterly despicable women in the United States—a woman who hates nothing so much as honesty and fearless devotion to truth. It is a nursery, where none but the feeble-minded will in future have so little self-respect as to enter. It is a breeding-place for toadies and sycophants, and a den of moral cowards. It is an annex to capitalism, and an accessory to all its vilest schemes. As a university, it has simply ceased to exist.

One of the most sickening features of the whole disgraceful affair is the utter subserviency of the faculty and the students. David Starr Jordan, president of the pseudo-university, has exhibited a pusillanimity which even his best friends hardly attempt to palliate. Having a glorious opportunity to champion the cause of intellectual liberty, he has preferred to turn craven, and to sink to the level of Harper of Chicago University, the pitiable slave of Standard Oil. It is a humiliating spectacle to see the banner of scholarship thus trailed in the dust.

Only three members of the faculty have shown any symptoms of manhood. Professors Howard and Hudson have spoken in ringing tones against the outrage; and Morton A. Aldrich, assistant professor of social science, has resigned his position in a manly letter. The students are divided, but as a whole have acted like a lot of cowards. Some of the alumni have bowed down to the tyrannous snobbery; while others have felt the disgrace keenly, and protested emphatically.

Beware of capitalist gifts. That is the lesson. The capitalist is not only the robber and murderer of the body. He is also the assassin of the mind. The only hope for humanity lies in the overthrow of his reign. To this effect, our best efforts are pledged. In the free society, such monstrosities as Jane L. Stanford will no longer manifest themselves.

James F. Morton, Jr.

ANOTHER OUTRAGE.

That the United States is becoming more and more authoritarian, was too evident on Saturday, November 10. To commemorate the thirteenth anniversary of the Chicago martyrs, the Italian comrades had planned to give a drama by Comrade P. Gori, entitled "A Man Without a Country"; and the gain was intended for Bresci's family, especially to educate his two children. Nothing was spared to make it a great success; and in this task we succeded; for more than 500 tickets were already sold.

Just an hour before the doors of the hall were to be opened to a most enjoyable gathering, we were notified to call immediately at the police headquarters. There they plainly told us not to hold any entertainment or meeting whatever, unless we wanted to have trouble. We protested, and in turn told the captain and the owner of the hall that the entertainment would take place all the same.

"You would have nothing of the kind, if I have to put the whole department after you tonight," said the captain; and he kept to his word. When we returned to the hall, we found there three scores of men of disorder, who abruptly and with drawn clubs, pushed us back to the street. In the meantime, more than two hundred people had gathered outside, mostly comrades. We tried once more to get in, but without avail. Words were passed between the crowd, to meet in another place. Some volunteered to remain, so as to notify the late comers. But as soon as we got into the newly found place, we had to get out again, by order and in the name of the law.

It was not until close to midnight, always pursued by the police, that we had a chance to gather at Comrade Schwab's saloon, where the men in blue were kept outside. There we agreed to hold an international massmeeting; we will also have an English printed leaflet distributed for this purpose, as a protest against such an arbitrary violation of the Constitution, and at the same time showing that we are not and never will be vanquished, as long as we stand for justice, freedom and liberty, either by force or by any other means.

"This is a free country. Freedom of speech will be abused, when degenerates like the reds meet to commemorate the murderers," said Chief of Police Devery.

We are sure that the Italian consul of this city had much to do with this prohibition, probably to regain his lost esteem from the home government, since his failure to find out a plot to kill the king.

New York, N. Y. E. Martina.

CHRISTIANITY.

It is quite a long time since I have written for Free Society; and I do not really know that I can do anything of good today.

However, I wish to enter a protest against the protest of Byington, objecting to anyone writing against the *curse of the world*—Christianity.

It is the one thing to everlastingly make war against; it is the curse of the world today. The cross of Christ throws its blighting shadow over all those who attempt to leave the "caves"—gain the "heights." Not until the absurd myth is buried,—cross and all,—is there hope for humanity.

Religion is only a snare and a delusion.

Clinton Loveridge.

SPECIAL NOTICE.

The removal of Free Society to Chicago is strongly urged by many comrades. For many reasons, the change seems likely to benefit the paper and the propaganda. The news would reach the comrades more promptly; and better propaganda work could be done all through the Central States. As this is a serious step, however, it should be considered on all sides. More than half the money necessary to effect the removal has already been raised by one comrade. If others share the belief that this step would be a good one, it is for them to act. A number have expressed their readiness to contribute for such a purpose. All who wish to do so will please communicate with Clemens Pfuetzner, 469 Wabash Ave., Chicago, Ill. Please send all money and promises of money for this purpose to him, and not to us. If a sufficient fund is raised, we are prepared to make the change. Meanwhile, the expense of moving will be greatly lightened, if our stock of books and pamphlets can be reduced. All who can do so are urged to send in as large orders as possible. This will serve the double purpose of helping us in our present work, and of lessening the expense of removal. Now is the time for a special effort. The more promptly the comrades act, the more satisfactory will be the result.

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Anarchy.—A social theory which regards the union of order with the absence of all direct government of man by man as the political ideal; absolute individual liberty.—Century Dictionary.

NOTES.

The further discussion of the Millerand case must lie over till the next issue. Those who wish to realize the significance of the action of the International Socialist Congress will do well to preserve last week's article, to read in conjunction with its sequel.

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Wily William and Terrible Teddy have secured "four more years of prosperity,"—for themselves.

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It seems evident that John Bull intends to make Hay while the sun shines.

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CURRENT NEWS.

The "liberty loving" police of New York City prevented the Italian Anarchists from celebrating November 11 by giving a play, entitled "A Man Without a Country." It was one of those outrages, to which we are becoming accustomed in this "free" country.

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The United States government should suppress its Department of Labor. It is sending out Anarchist literature at the expense of the government. On pages 855 to 870, and notably on pages 870 and 871, of its Bulletin for July, the fact is plainly shown that nearly all the trouble in the Cape Nome mining region has come from the intermeddling of government. While the miners attended to their own affairs, all went well, despite many adverse conditions; but lawyers, officials and soldiers have succeeded in ruining the whole region—as they will always do. As the Anarchist propaganda is carried on under considerable difficulties, we appreciate the kindness of the government in thus lending us its assistance against itself.

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The dishonesty of the maladministration has been again demonstrated by its holding back until after election the report of General MacArthur, calling for more troops for the already "pacified" Filipinos. The scheme for a large standing army is to be vigorously pushed. The plan is a simple one. First stamp out the last vestige of independence in the Philippine Islands; then use the same military force to crush every remaining spark of liberty here at home. Has not Senator Scott—he who declared that trusts were a good thing—openly avowed that the real purpose of the standing army which he advocates is to quell the laboring classes, whenever they show signs of discontent?

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The Powers have agreed as to the extent of the outrages which they can commit on China. To submit, means the practical annihilation of the Celestial Empire. She must, besides punishing certain guilty officials, (this is not an unreasonable demand, from a governmental standpoint,) strip herself naked of defences, and renounce the right to procure arms and munitions of war. Against the most wanton aggression, she must remain helpless as a child. If anything can unite China against the arrogant invaders, whose greed for gold is but thinly disguised by the pretext of humanitarian motives, it will be the dastardly infamy of these demands.

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Because an insane woman threw an axe at Crazy William of Germany, Comrade Albrecht, editor of the Neues Leben, has been arrested; and fresh stories of an international Anarchist plot are being circulated. This is care is becoming overworked. If some variation does not appear soon, we shall have to credit the European governments and their organs with a deplorable lack of inventive genius.

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The German government is up to its old tricks. The November 11 Memorial Meeting was suppressed, and the Memorial issue of the Neues Leben (New Life) confiscated. But the martyrs of Chicago were not forgotten by our Berlin comrades, who are face to face with the same spirit of persecution today. The Imperial Arch-Fiend will have himself to thank, if his tyranny recoils on his own head.

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The State of Colorado has disgraced itself by as fiendish a spectacle as was ever presented in any part of the South. A half-witted Negro was deliberately burned at the stake, with the direct connivance of the pusillanimous officers of the law. It is claimed by some that so inhuman a punishment only fits the crime. Even were that true, why has no white man, guilty of an equal offence, ever suffered in like manner? In Paterson, N. J., four bestial youths drugged a young girl, in order the more easily to commit rape on her. In their enthusiasm, they managed to give her so large a dose as to kill her. Yet there is no talk of burning these white fiends at the stake; and many influential people are moving heaven and earth to get them clear altogether. What is the difference? It is not that Paterson is an exceptionally law-abiding place. The bourgeois press has itself often assured us to the contrary. The sole reason is that these wretches are white men, rich, and of "good" families, instead of having the misfortune to be born with black skins. Hence they can commit the most damnable crimes, with a fair chance of escaping scot-free; while a poor ignorant Negro is brutally tortured to death for precisely the same offence. Can any comment make this blot on our civilization a whit the blacker? We have not equal justice in this country, no matter what men may say. No white man would have been delivered by a Colorado sheriff into the hands of a howling mob, clamoring for his blood. The prisoner was safely guarded in Denver. It was officially known that he would be lynched, if taken to Limon. Yet not the slightest protection was offered him. The butchers, it is true, had promised to commit their crime by the milder process of hanging; but once the victim was in their power, they proved themselves, as was to be expected, liars, as well as brutes. One of the most sickening features was the cold-blooded deliberation with which the atrocity was carried out. Photographers and newspaper reporters were given every opportunity to obtain records of every phase of the hideous spectacle. Just before being tied to the stake, the victim tore up a Bible to distribute among the blackhearted crew, who could ask for souvenirs in such an awful hour. Perhaps some will find an appropriateness in this last act of a man, who was about to be roasted to death in a Christian nation.

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DISCORDS.

When it calls for the election of Senators by the people, the most timid white rabbit of business cannot see the specter of Anarchy and riot. The Democratic Party will demand "the destruction of criminal trusts" and no "protection for oppressive trusts"—there is nothing incendiary in that; for the trusts are the Anarchists and revolutionists of the age, heedless of the rights of property, business and life.—San Francisco Examiner.

The trusts are as far as possible from being Anarchists. They want liberty for themselves, but slavery for all others. Law-created private property, contrary to all reason and equity, is the very basis of their existence. The Anarchist demands for all, what he asks for himself—no more, no less. The trusts are the bitterest enemies of all things involved in the Anarchist philosophy.

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Winifred Black, alias Annie Laurie, with her usual profusion of snobbish sneers, takes occasion to insult her own sex. She declares that women are not fit even for housework, and that men should be employed. Her argument exhibits her invariable characteristics of silliness, superficiality, and dogmatism. She does not understand the primary factors of the problem she attempts to solve. Because women are not perfect under drudgery, she would starve them into submission. Such freaks as this third-rate yellow journal contributor are characteristic of the shallowness and heartlessness of capitalist civilization.

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CONCERNING JESUS.

I have delayed answering Byington's attack on me, because I wanted the satisfaction of getting back at his view of Jesus. But on reflection, I determined not to take the ungenerous advantage of a negative position. He may know what I have been able to learn about the real origin of Christianity, and criticize that if he likes.

At the usual date of Jesus' birth, (suspiciously synchronous with Apollonius', of Tyana), there prevailed throughout the Levant a movement which, for want of a better name, might be called Gnosticism. By this term, often confined to "heretics" of a later period, I mean a general eclectic mixing of Judaism with other systems. The Pharisees, with their Persian angelology, demonology, resurrection and judgment, might therefore be included; and so very evidently might, for like reasons, the Apocalyptic literature, beginning still earlier with "Daniel," in the days of Antiochus; which had a prodigious effect, in giving direction to the Christian revolution. If the etymology of Gnosticism is a little strained by such uses, it fully suits the idea of certain extremists who carried the Pharisaic principle of purity or "separation" to lengths incompatible with ordinary civil pursuits. These pietists, the Hasidim of the Talmud, are thought to be the Essenes of Josephus (cf. *Jos. Antiq.* XVIII, 1, with *Macc.* II, 49, *Tosifta Nazire* c. 4. Talmud Bab., Berach 48, *a.* 1). They were also called Nazirim (Abstainers), an ancient Jewish title for ascetics (Judges XIII, 5), which by a definitely traceable confusion, occasioned it to be said that one of their great men was a *Nazarene* (Matt. II, 23), though the whole tone of his biography connects him not with Nazareth, in half Gentile Galilee; but that ultra Jewish community by the Dead Sea—indeed Eusebius plainly says the Christians were at first called Essenes.

The Essenes, like all "Gnostics," were students and writers. They had a book called *Sefer Refuoth*, which gave instructions in "casting out devils," to whose possession diseases were attributed, through laying on of hands, etc., just as in the gospels and James' Epistle. It is based on their Persian docrine, that angels emanate from God, that some became wicked and corrupted mankind, and that purification is resumed by ritual. All this this is so like Plato's hierarchy of "ideas" and quasi-asceticism, that its origin has commonly been referred to Platonic influence; and though Guizot disputes this, it is very clear the kindred systems amalgamated. The Mishna Sota 99., just like the fourth gospel, puts at the head of the hierarchy the Divine Word and Divine Spirit; Essenism makes communion with the latter the Beatific Vision of the pure in heart; and Philo, before Christ, says the Word is in the idea of God; all which is Plutonic, not Persian. The name of Philo suggests that before the Christian era Essenian ideas had travelled far. There were also secessions from the main body, induced by the apocalyptic spirit. The Hasidim were *Toble Shacharith* (Gr., Hemerobaptists), that is they bathed in "living" (running) water, every day. John, the Baptist, and apocalyptic preacher, whose disciples the Christians recognized as "brethren," performed this rite on each neophyte once for all. The Catholic doctrine that to repeat it is sacrilegious, early developed into a perfect apotheosis of dirt. Oil, too, which the Essenes regarded as a defilement, was used in healing by the seceders. A small sect of these, established at Jerusalem, and leading their Communistic life, underwent some persecution. One of the persecutors was a Pharisee, Saul, who, after being converted by a vision, changed his name to Paul. He preached the new gospel many years, during which time he was only once in Jerusalem for two weeks, and saw none of its previous apostles except Peter, with whom he was generally on good terms, and James, with whom he evidently was not. The date of these events is referred by the third gospel and Acts (which are written by the same person) to about 30–50 A. D.; and this the connection of Christianity with John the Baptist goes to confirm. But Paul tells us, in an undisputed epistle, that Aretas was then king of Damascus; and the only known king of that name who possessed Damascus was more than sixty years before Christ (Jos Ant. XIII). Another undisputed passage of Paul (Rom. XVI, 10) is also in favor of the early date. And it must be remembered that we scarcely know enough about John the Baptist from authentic sources to be at all sure of his period.

The whole Essenian body is obscure; its writers were Theosophists, not historians; and the first two centuries of the Church are her prehistoric age. Paul, however, has left us four epistles (Romans, First and Second Corinthians, and Galatians), whose genuineness only Bauer impugns. They show that Paul was a zealous missionary and a very practical man, who cut loose from Jewish rites and Essenian vagaries, whenever he found them impede the gospel. This excited the horror of Essenes, and perhaps other Jewish Christians. Accordingly, he came again to Jerusalem, and effected with the chief Apostles, Peter, James, and Jones, the following bargain: He and his friend Barnabas should have their sanction for preaching to Gentiles, provided they would "remember the poor," i. e. beg for the

starveling community at Jerusalem, which Paul faithfully did. On the other side, the contract was ill-kept. Paul, through life, was annoyed by the "Judaizers," with whom his feud grew hotter and hotter (cf. I Cor. VII, 19; Gal. v, 2–4). He was identified in the Pseudo-Clementines with the magician Simon. The Ebionites, who retained Essenian practices, branded him by name as a heretic. Somewhat later than the middle of the second century A. D., these controversies gave rise to histories of the Church from opposing points of view. Luke's gospel and Acts are a plea for Pauline Christianity, Matthew's Judaizing, Mark's Petrine or Catholic, i. e. a compromise.

Now what data did the writers possess? Paul's epistles show that his zeal was fired by two ideas—the impending end of the world, and the resurrection of crucified Jesus. But this knowledge of Jesus was altogether subjective (I Cor. I, 17, 22; II 4, 10, 14, IX, 1). Yet it was as good as any one's (ib. XV, 3–6; Cal. I, 15; II 2, 6–9, 11–24). Peter, James, and John, reputed to have seen Jesus, could teach Paul, as he says, nothing concerning Jesus' doctrine; and of Jesus' life they did teach Paul only stories about visions like his own. It is so far quite hazy whether Jesus were in fact a recent martyr or only a traditional name. Our next witness, Papias (*apud Eusebium*) says Mark obtained from Peter certain memoranda, which were not, like Luke's latter narrative, "in order"; and that Matthew wrote "the sayings" of Jesus in Hebrew. What he means by this we may infer from the "sayings" recently found in Egypt,—a characteristic compilation of Asiatic wisdom. Of all the quotations prior to 173 A. D., not one is identifiable with our gospels, but only with floating tradition (see Matthew Arnold, *God and the Bible*, ch. IV). The fragment in Muratori and a statement of Claudius Apollinaris fix the approximate date of composition. The use of Luke's gospel by Marcion indicates that it was the oldest. Now there is some, though not much evidence, that Luke was a companion of Paul (see the doubtful Col. IV, 14, and II Tim. III, 10): also that a companion of Paul, traditionally Luke, wrote those parts of the Acts which contain the pronoun "we." But the inartistic incorporation of a few such memoranda into a book of the second century, proves nothing for its general reliability. In John's gospel, we have several such phrases as "Jesus sat *thus* on the well," which were clearly dictated by a person who claimed to have been present. Yet this gospel, as a whole, is proved by internal evidence to be amo g the last ever written.

In space, as in time, the nearer we get to Jesus the less is known about him. In his own regions, that "Gnostic" muddle from whose swamps and pools our Christianity was made by Paul to flow, assumed such shapes as these: The Æons, or divine emanations, cohabited with women (*Enoch cir.* 144 B. C.); and with each other (Pseudo Clem. etc.); Jesus was one of them, a pure spirit, to the Docetæ; a mere man, to the Ebionites; an Æon in a man to others; he was revealed to the Samaritans as Simon, to the Gentiles as the Holy Ghost; his female counterpart was Simon's mercenary mistress, who had, in a former life, been Helen of Troy (!); this counterpart is also the Holy Ghost, confounded with his mother by the Mariamnites (Irving, *Mahomet*, Beausobre, *Gnosticism*) to whom the Collyridians offe-ed phallic emblems; also with his sister (!) by the Elkesaites, who worshipped her as a female idol, and by Rabbinical writers, who say she was over ninety miles high, and whose stories, according to Gfroerer, go back as far as Zechariah. The evangelical writers, following in this the statesman-like maxims of Paul, sought to clear the muddy stream of the Christ legend from every element not practially useful. Of the innumerable Christologies afloat among those who, under one form or another, had taken up the Judaized myth of a crucified god-man, they managed to amalgamate the following, which are sufficiently inconsistent after all—(1) Jesus, the moralist (in the "Sermon on the Mount")—(2) Jesus, the narrator of parables—the four best, the Prodigal Son, the Rich Man and Lazarus, the Good Samaritan, and the Unjust Steward, whose Machiavellian tone has caused it to be unduly neglected, are all in Luke; (3) Jesus, the miracle worker; (4) Jesus the patriot and reformer—denunciatory, hot-headed,—probably the most authentic; (5) Jesus, the man, the friend of Martha, Mary, and Lazarus, the son remembering his mother on the cross, the lover of children, etc. This also shows some, but only faint traces of authenticity—much is "apocryphal" tradition, and such things as his letting Lazarus die to have the glory of raising him belong wholly to fiction; (6) Jesus, the Theosophist and supernatural being—mostly in John—fabulous, of course, but necessary. The strikingly original idea in Christianity—the one point on which all Christians agree—is that the death of Jesus for a hostile world, which he so strongly censured, proves the old Jehovistc hatred of sin and the love of sinners to be substantially identical. From this point of view, any one who has felt the bitterness of remorse and the attraction of goodness may still recognize Jesus as his personal savior. Only, the Jesus so recognized is an ideal, not at all identifiable with an unsuccessful Jewish rebel, about whom we know virtually nothing.

Eau Claire, Wis. C. L. JAMES.

FREEDOM OR RULES, WHICH?

How do you like Edward Bellamy's ideal Society? (1) In conducting your paper, you have a rule to go by, do you not? (2) Now then, if I work with you and you are the manager, must I not work accor ing to your rule? Is that law? Or what do you call it? (3)

This is an age of machinery, and I think that we ought to have universal ownnership of all the inventions and the land. (4) Now, let us all remember that we are the product of our environment. So let us not be too harsh with one another. (5)

Religion is the cause that we have such perverted society; and that man has been, and is yet so inhuman to man. All religions teach that man is a free agent, which is not true. HERRY F. EBERS.

COMMENT.

1. When stripped of its authoritarian trimmings, I have no objections to Bellamy's ideal; and if he had as much confidence in the integrity of sane people as of insane, his book would have been a great factor in the promulgation of a free society. He tells us, that the insane are always anxious to make themselves useful, when a ray of light strikes their mind; yet the sane that would not work are incarcerated. Now, if a lunatic finds delight in being useful to society, it is fair to presume that the sane need no "laws" to force them to employment, especially when they are free to choose their own occupation.

2. No, we have no "rule" to go by. We have spontaneously agreed to publish the paper, pamphlets and books, because we derive pleasure from it; and each does the work according to ability and requirement.

3. Yes, if you HAD to work according to my rule, I would certainly call that "law"; and you would be my slave. The better way is to agree upon a certain method to accomplish the necessary work; and this voluntary agreement to last only as long as it is congenial for those involved in the work.

4 "Universal ownership" under a government of any sort, implies universal slavery. To obtain the greatest freedom conceivable today, machinery, land, and the products thereof, must be free as air and sunshine, leaving it to the individuals to arrange things to suit their desires and requirements.

5. Correct, we are all the products of environment; but by pointing out the perversity of society, people will alter surroundings. If we are "harsh" in exposing the fallacies and failings of our fellowman, it is not from malice, to be sure. If we err, our columns are open to those who have been criticized. Unfortunately, the columns of our adversaries (Socialists included) are closed to us, when our principles or tactics have been misrepresented.

A. I.

SOME OBJECTIONS ANSWERED.

New theories and issues and their expounders, are always subject to misrepresentation and misunderstanding. Perhaps Anarchism and Anarchists have received more than their share.

Anarchists are believers in progress. The progress of mankind has been a continuous breaking of chains, and a striving for more liberty and more light. The time has come when humanity is consciously beginning to feel that the chains of government are burdensome, irksome, and unnecessary. More liberty and more knowledge is the spirit of the time. Anything that is calculated to interfere with people's independence, is more and more resented and repelled. Anarchism, and its wide acceptance among the most advanced thinkers, is the natural outcome of the day.

Government is based upon the theory that some people are incapable of governing themselves, or that others are able to do it better for them. That this theory is false, let the history of the world attest. Every self-respecting individual will resent any attempt on the part of others to manage his affairs for him, because he feels that he is capable of doing so himself; and any action which tends to dispute this ability, is an insult to his intelligence. Moreover, if men attempt to govern others, it is an assumption of a superiority on the part of said individuals which is entirely lacking.

The people are now capable of living without government, as they have always been. It is not necessary for them to advance to some angelic state, before they can be trusted to govern themselves. Any evils arising from liberty are not near so serious as those arising from government. And more liberty, as has well been said, is the cure for the evils of liberty. Therefore, the Anarchist says: "Let us put aside this encumbrance on our liberty. The barriers on the road to more light must be cleared away." But government, as an organic body, is a small part of what Anarchists strive against. The idea of authority of man over man, in whatever form it manifests itself, is the main point of attack.

The Anarchist upholds his position by logical arguments and historic facts. His purpose is to enlighten the people as to his principle, and expose the frauds which have been practised upon them. Violence does not enter into his method, unless it is forced upon him.

There are always those who are opposed to progress, either through ignorance, or the fact that it is to their interest to keep things as they are. It is these factors, which the governments represent, that uphold their position by deception, trickery, and brute force. But for these methods, they would not be able to maintain themselves.

The Anarchists, in their attempts to enlighten others, have not been left to do so in peace; but have been ruthlessly persecuted in every conceivable manner. Banishment, imprisonment, hanging, torture, have all fallen to their lot. What wonder, then, that some of them have struck back at the representatives of the powers which have inflicted these wrongs upon them? But the force which has been used by Anarchists, insignificant as it is, has in almost every instance been the direct result of some outrageously brutal conduct on the part of the powers that be. It is wrong to say that they are warriors to the blood, for they are peaceable; and only where they could not advocate their principles freely, has there been any violence at all; and it is the nature of every living creature to resist when cornered.

It is not to be expected, however, that rulers will give up their powers willingly. To do so, would be lacking common sense, and to disregard the lessons of history. Governments always increase their powers; never diminish them. To expect the law to commit suicide, is an absurdity. Laws cannot be expected to remedy our wrongs, because they are the cause of them. The Anarchist sees the inevitable, and prepares for it; but it is none of his seeking.

The world must advance, and woe to that which stands in the way! Mankind cannot remain enslaved. Anarchy, freedom, more light, more knowledge, is the hope of the world, the hope of humanity.

San Francisco, Nov. 18, 1900. ABE ISAAK JR.

Literature.

Nequa, or The Problem of the Ages. By Jack Adams. Equity Publishing Co., Topeka, Kan. Price 50 cents paper, $1.00 cloth. For sale by Free Society.

This is one of the many sociological novels which the last few years have produced. Its ideal community is located, fantastically enough, in the centre of the earth, the hollow globe theory of Captain Symmes and others being assumed for the nonce. The social order described, and the manner of obtaining it, without waiting for a majority vote, while disfigured by authoritarian trimmings, contain the germ of ideas well worth studying. The book is the first of a series, the later volumes of which will deal more largely with details. It is to be recommended to investigators of social science.

Wage Labor and Capital. By Karl Marx. International Library Publ. Co., New York. Price 10 cents.

This is made up of articles written by Karl Marx in 1849, and revised by Frederick Engels in 1891. The title expresses the scope of the work.

294

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GENERAL OUTLINE FOR A COURSE OF ANARCHISTIC STUDY.

BY C. L JAMES.

SUBJECTS OF LESSONS.

1. Origins of Political, Economic, and Religious Authority.
2. Softening of Authority by Culture.
3. Civil Government the Stay of Remaining Authority and Barbarism.
4. Freedom Stimulates; Authority Depresses Civilization.
5. Government not needed for Protection against Violence.
6. Belief in Government Essentially Superstitious.
7. Science the Remedy for Superstition.
8. Progress in the Right Direction.
9. The Anarchist Movement in History.
10. Anarchism not Dependent on Any Metaphysical System.
11. A Peril to Anarchism, The Movement in Favor of Ignorance.
12. Anarchism and Personal Conduct.

LESSON X.

ANARCHISM NOT DEPENDENT ON ANY METAPHYSICAL SYSTEM.

Egoism Does Not Lead to Anarchism, nor Anywhere Else in Particular.—Macaulay, *Mill on Government;* Locke, *Essay on Human Understanding;* Bentham, *Collected Works;* Dumont's *Bentham.*

Except to Casuistry and Sometimes Pessimism. — Encyclopedia Britannica, article *Casuistry;* Lemoine, *Devotion Made Easy;* Pascal, *Provincial Letters;* Encyclopedia Britannica, article *Pessimism;* Windelbrand, *Cyreniacs* and *Hegesias* in *History of Philosophy.*

Neither Does Altruism —Encyclopedia Britannica, article *Comte.*

Materialism Does Not of Necessity Tend Towards Anarchism.—Lecky, *Rationalism,* on conservative social views of Hobbes, Bolingbroke, Hume, Gibbon, and works of these writers themselves, especially Hobbes, *Leviathan,* and Hume, *History of England;* see also, in proof that materialism is still compatible with social conservatism, the *Freethought Magazine* or the *Blue Grass Blade.*

A Christian May Be an Anarchist.—Tolstoi, *My Confession,* and *other non-fictitious works.*

Anarchistic Tendency of Many Spiritualists.—Andrew Jackson Davis, *Penetralia;* E. H. Heywood in *The Word.*

Similar Tendency of Transcendental Idealists.—Thoreau, cit.; Emerson, *Essays, Representative Men.*

Yet Transcendentalism Does Not Lead of Necessity to Social Radicalism.—See *Hegel* in Encyclopedia Britannica and in Schwegler's *History of Philosophy.*

Nor Does Spiritualism.—E. B. Tyler, *Primitive Culture.*

The real foundation of Anarchism is the *inductive method applied to sociology.* (See Inductive Method Applied to Authority in Lesson VII.)

But the Inductive Method has Nothing to do with Conflicting Speculations Like Egoism and Altruism, or Materialism and Transcendentalism (see the Subject in General, Lesson VII) Except to Condemn Them as Equally Unscientific.—Herbert Spencer, *The Unknowable* and *Principles of Psychology.*

On the Grounds that They are not Inductive, but Proceed Syllogistically from Arbitrary Generalizations Themselves Evolved "from the Author's Inner Consciousness."—Macaulay, on *Mill's Government.*

Which Way of Arriving at a Theory is One of Bacon's "Idols."—*Popular Science Monthly,* October, 1898.

And that Such Generalizations, Being Different People's "Views" of the Same Subject-Matter Cancel Each Other When Put Side by Side.—Amberley, *Religious Belief,* (last portion).

And that Anything Can Be Deducted from Any of Them with Equal Ease.—See *Pyrrho* in Schwegler's *History of Philosophy;* the *Sophists,* ib.; Macaulay on *Mill;* and proofs already quoted in this lesson.

Nor will the inductive method allow us to accept the authority of invisible "guides," but repudiates all authority. (See Lesson VII for proofs.)

Nor Does It Disregard Any Proofs of Spiritualism, Christianity, etc., Which May Be Offered, but Only Ignores Them in the Absence of Proof.—*Principles of Secularism;* Huxley, *Lay Sermons.*

LESSON XI.

A PERIL TO ANARCHISM, THE MOVEMENT IN FAVOR OF IGNORANCE.

Anarchism being founded on the inductive method, whatever is against science is against Anarchism. (See Lesson VII.)

Orthodox Dogmatism is Hostile to Science. — See *Aristotle,* in Encyclopedia Britannica and in Mahaffy's *Greek Literature,* and Dawas *History of the Church* (ultra-montane); Lecky, *History of Rationalism;* Draper, *Science and Religion;* White, *Science and Theology.*

Phases of Modern Movement in Favor of Ignorance.—Pius IX, *Encyclical* and *Syllabus,* 1864; Newman on *Vatican Decrees;* Sheldon, *Christian Church in America* (in thick volume).

Protestant Hostility to Science.—*The Christian Statesman,* articles in praise of "de sun do move" Jasper; and on "revival of religion" in North Carolina caused by explosions which ignorant people supposed volcanic.

Formal Assault on Scientific Method. —Mosely, in *Bampton Lectures.*

Uniform Resistance of Protestant Clergy to Scientific Progress. — Lecky, *Rationalism;* Buckle, *Civilization.*

Persecution of Physiologists. — Bennet, *Anthony Comstock; Lucifer,* account of proscription of Havelock Ellis' works in England.

Hostility of Bourgeois to Popular Education.—Florence Kelly Wischnewetsky on *Decline of School Attendance and Facilities.* (A magazine paper which may be found by application to a good librarian.)

They Warn Young Men Against Higher Education as a Disqualification for Business.—Carnegie, *Triumphant Democracy.*

Ignorance of Science Very General.—Joseph Cook, *Biology;* Wilford Hall, *Prospectus of Works.*

Prejudice of Some Radicals Against Science as "Materialistic" (illustrated Heywood, *The Word,* refuted, Lesson X, science has nothing to do with materialism, etc.).

Of Others, Because Some Scientific Men Have Sought to Put Down Quackery by Law.—Heywood, ib.; Blue's *Vaccination.* Retort,—the Movement in Favor of Ignorance always seeks to put down science by law.—Lecky, Draper, Buckle, White, cit.

Propensity to Write on Science Without Knowing Anything About It.—Lombroso, in *The Man of Genius* (about "Cranks").

Remedy, More General Knowledge of Scientific Methods, the Remedy Indispensable to Anarchism.—Review Lessons V, VI, VII.

The Letter-Box.

E. M. Q., Stockton, Cal.—Mr. Crane's expression was simply a current designation, and not meant to be insulting. As to Comrade James' Reading Course, if you will notice it carefully, you will see that the same books are repeatedly mentioned, in different connections, leaving the actual amount of reading much less than at first appears. So large a subject must require some little study; but with half an hour's daily reading, if not more, one can accomplish a great deal, in less time than he would imagine. The books have been sent.

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